TOWN & OUNTRY HURCH

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Family Night in Town and Country Churches

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

MARK RICH

• A Family Night is an occasion which brings families together in church for a rounded program, with Christian fellowship overarching. Usually there is a meal, a worship service, a period of instruction, and some form of entertainment.

Profile

Although this type of program dates back at least thirty years, the term "Family Night" is relatively new. It is, however, the most widely used term in 132 churches recently studied.

Family Night is usually observed monthly, with Wednesday evening a favorite time. Church members are attracted almost exclusively—the average length of time for the "get-together" being 2.4 hours.

"Pot Luck" or "Covered Dish" are common terms used to designate the meal, and a charge is rarely made. The Women's Society serves more frequently than any other group, but the practice of rotating the serving groups is common. The principal aim of Family Night is to provide an opportunity for fellowship and Christian instruction, worship and entertainment.

What It Can Contribute

When a program achieves the aims for which it is established it is counted successful. By this standard Family Nights in the 132 churches studied have rated well. The gains, listed in order of their values, are: 1) fellowship; 2) education or instruction; and 3) a vitalizing effect on church life.

Mentioned more frequently than any other value associated with Family Night is fellowship, one aspect of which is friendliness shared by families in informal association.

Understanding is improved as in a North Dakota community where there is an improved attitude toward the public school.

In some churches recreation and fun are components of fellowship. At Gladden, Missouri, Family Night changes in summer "to more purely recreational with a higher percentage of young people." Hobby nights, "old-fashioned-clothes night," and game nights add recreation to fellowship in some churches.

The fellowship element is a blend of friendliness, understanding, companionship of families and individuals in a warm Christian atmosphere.

Rural people need and enjoy informal visiting. Yet, the satisfaction of this need has sometimes played havoc with the Sunday morning service of worship, robbing it of dignity, reverence and depth. Family Night can relieve this situation by providing the warm-hearted joyous informality of families in Christian fellowship. The Sunday morning church service can offer the quiet, reverent adoration and praise where worshippers respond to God in the deeper moods of the soul.

The instructional value of family night is rated high. Mission study,

(*Continued on Page 2*)

Mayo Parish and Rectory, Quebec

(*Continued from Page 1*)

the presence of a foreign exchange student, the use of mission caravan slides, travel films, book reviews, interpretation of denominational programs, instruction in family living, lectures on phases of agriculture and community life, Bible memory work, Bible study are some of the means used for instructing Family Night attendants.

Family Night generates a force that integrates and vitalizes the church. This is done indirectly in several ways. The church program is broadened. Bible study and prayer were definitely encouraged in one church and additional training for children and youth in others. The longer sessions of Family Night often provide opportunity for constructive ideas to germinate.

Planning

Planning is always necessary for success, and it is just as important for Family Nights as it is for modern farming.

But the planning for Family Nights is done by a committee working with the pastor, who takes an active part because this is a significant part of the church program. But it is the committee, with the pastor, that does it. Unplanned meetings do not succeed; group planning pays dividends.

The committee should have supervision of the entire program. Separate parts of the responsibility usually are assigned to sub-committees or persons. One group may take care of plans for the meal; another of the program; and another of publicity.

The committee will plan programs for the entire year or season. It may ask the church Board or congregation for suggestions. Some parts of the program may be filled in from month to month, but the dates, general purpose of the meetings, and the specific program are best settled long in advance.

Details

Careful attention to details makes for vast improvement. A meal served on time saves the patience of over hungry men; garden flowers are an asset for table decorations; sometimes waitresses or waiters dressed in special costumes add color and delight.

Some programs lend themselves to family participation—but in others special care to guide the behavior of children will pay dividends. With proper facilities there may be a special program for children. By all means the children should be present on Family Night.

Advance provision for projectors, screens, blackboards, hymn books or any other equipment prevents embarrassment.

Appropriate Program

Variety is one desirable characteristic of a Family Night program. The introduction of special music, the use of audio-visual aids, discussions, drama and special speakers give life to programs.

The tempo of a program is important. Some churches, especially town churches, will need to time the program carefully and keep it moving without hesitations and awkward interludes. Busy people count on getting home on time. Other churches can take a more leisurely tempo for the people will talk while the tables are cleared. Planners must learn to suit the tempo of the program to the church. Meetings should begin on time and close on time. Transitions from one part of a program to another need to be watched. Each period can be allotted a specific amount of time so most important things can be emphasized.

Examining the Purpose

The purposes are determined by the needs. If instruction in Bible, or

(*Continued on Page 3*)

Photo by Eva Luoma

A Mother's Creed

• I believe that my children are a trust from God, the most solemn trust that He bestows on human beings; that in their creation and in their guidance to manhood and womanhood, I am a co-worker with Him; and that in my motherhood, God has revealed and will reveal Himself to me, in so far as I put my faith in Him.

I believe my children should have the security which comes from the knowledge that someone cares; they should have a home where love rules; they should have such food and clothes, such rest and play that their bodies may become beautiful and resourceful instruments of the inner life; they should be so educated that they will know and understand human relationships, that they will appreciate the good, the true, and the beautiful, that they will have the will and the ability to work, and that their highest motive in life will be to know God, to love Him, and to serve Him.

I believe every wish of my heart for my children should be my wish for all children; that even though it is my particular task to secure the best for my children, it is also my task to share in securing the best for all children; and that this is the task of every mother, whose heart the love of God has touched.

And I believe that the future of our world is in the hands of God and of mothers.

—Mary Keifer Nace

Mother

As I look back across the years;
Appraise their worth; assuage their tears—
In all the things that count the most,
In what of triumphs I might boast—
I find these all reflect thy touch,
Thy practice, spirit, love; yea such
Great strivings, lofty goals; thy life
That always triumphed over strife—
I stand eternal in thy debt!
In thee the highest life I met—
And so this earnest word I raise,
I'm grateful for my mother's ways.
The patience, faith, and fortitude
Which day by day thy life imbued
And gave it power!
These were my dower.

—H. W. Hurt

Photo by Eva Luoma

(*Continued from Page 2*)

knowledge of missions or hymnology, is needed the program can bend in that direction. If people need a better understanding of the community and the church's relationship to it, the meetings should be planned accordingly. From time to time the Family Night program should be diagnosed for effectiveness. For the central purpose of Family Night is to lead people to fullness of life in Christ and God.

Enlisting Attendance

An interesting and appropriate Family Night program is most important to building up attendance, for the test of the pudding is in the eating. Yet, the people of the church and community need to have a clear notice of scheduled meetings.

The most common methods of notification are through pulpit announcements, church bulletins, news sheets, the local papers, and radio. These methods are all good. Then there is the "line ring" which is used in some rural communities to broadcast the news to all on the line —and the telephone relay system, through which one person 'phones a corps of other "phoners," who in turn call a half dozen families each.

Family Night can be a meaningful occasion which helps the church to joyously move toward the fulfillment of its mission.

Next Issue

• The next issue of Town and Country Church will be dated September, 1956. We do not publish during June, July or August.

The Executive Director's Corner

A Look at Rural-Urban Cooperation

• "My people are basically rural in their outlook and attitudes," said a city pastor recently. Another city minister asked, "Why does not someone give the rural young people some training for and orientation to city life before they come here to live?" And from rural pastors we hear the complaints: "Our people get lost when they go to the city and do not find a church home"; "My church is being swamped by people moving out from the city and we do not know what to do with these strangers."

All these and other statements indicate that the time is right for some intelligent pioneering and creative work as we try to integrate these people into the life of their new communities. It is true that a good deal of thinking has been done about the "rural-urban fringe" and the rural nonfarm population groups in our country. However, it is fair to say that for the most part we have been content to *talk* about these matters.

The National Council's Department of Town and Country Church would like to help in coordinating and guiding our common efforts to meet the needs of the mobile people of our nation, and we can do so if you who are working in these areas will let us know what your problems are or what success you have had. Through articles in TOWN AND COUNTRY CHURCH, through the medium of the National Convocation on the Church in Town and Country, and through correspondence, we would be glad to share experiences in this area of our common work. Here are some questions I should like to have you think about:

What can be done to train and orient people who are moving from rural to urban areas? One rural pastor invited a city pastor and his young people to meet with his youth group to discuss the differences between urban and rural life. The urban youth group then invited the rural group to spend a Sunday with them. After attending morning worship service, they were invited into the homes of the young people for the noon meal, took a tour of the city in the afternoon, had a snack at the church for supper, and the discussion period which followed gave the rural youth a chance to ask questions concerning urban life.

Another question concerns the strategy of town or country churches in integrating the people who move from the city to their communities. Many persons are now commuting as far as one hundred miles to their daily work. This presents problems to both urban and rural churches, for too often these commuters are not active members of any church—either where they work or where they live.

And, thirdly: How can we make sure that church memberships move with household goods? Many people are lost to effective church participation when they move from one community to another.

These are new challenges! We would appreciate hearing from you about your problems and success or failure in this important area of our work.

"Pine Mountain"

• The third annual Pine Mountain Institute of Christianity will be held in Randolph, New Hampshire, May 23-25. The lecturers will be Dr. Douglas Horton, Dean of the Harvard Divinity School; Dr. Samuel Miller, Professor at Harvard and Andover-Newton Seminaries; and Dr. Alfred Creager, pastor of the Evangelical and Reformed Church, Collegeville, Pennsylvania, and Professor at Ursinus College.

Pine Mountain, which today has over 150 members, has grown out of the vision of a few men who met in 1942 to take the first steps toward establishing a spiritual rendezvous on the summit of the mountain of that name. The purpose of Pine Mountain was expressed by Douglas Horton, President, as follows: "Pine Mountain is established under the proposition that the only hope for the world is the acceptance of the Gospel of Jesus Christ, in the light of which mankind is seen as one family under God, that the only hope of winning the world's acceptance of the Gospel is through workers who understand both the world and the Gospel, and that the best way for workers to achieve that understanding is by gathering together from time to time to share insight, to make contact with dynamic religious leaders, and to wait upon God in prayer." Pine Mountain is interdenominational.

Since 1942 about 100 acres of land, including the summit and approaches to Pine Mountain at the northern end of New Hampshire's Presidential Range, have been purchased. Youth camps, for several summers, have cleared trails, built the shelter, assisted in constructing the lodge, and participated in a program of Christian worship and discussion. The Connecticut Conference of Congregational Christian Churches has sponsored work camps for over ten years. There have been several groups of North Country young people participating in the programs, as well as a group from the Judson Memorial Church, New York City.

Since 1953 Dr. Daniel Novotny, formerly Professor of Rural Sociology and Religion at Southern Union College, Wadley, Alabama, has served as pastor of the Congregational Church of Gorham, N. H., and as Director of Pine Mountain, Inc.

Our Beloved Countryside

ESTHER CUSHMAN RANDALL

(Tune—*St. Catherine*)

For we who love the things God made:
The bursting bud and emerald blade,
The quiet sky, the rugged hill,
Each towering pine and daffodil;
Thank God each day we can abide
In his bejeweled countryside.

Here peach and loveliness abound
In harmonies of sight and sound,
While pulsing life in earth and man
Are mingled in His perfect plan.
No blessings here have been denied
To those who love their countryside.

We find life's truest flavor here,
Where trees bend low and stars seem near,
Where labor's sweet reward is blest
With sustenance and peaceful rest—
Away from cities' rushing tide—
In our beloved countryside.

—Found in *Easter Ideals*, 1955

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

John Keble's "The Christian Year"

BENSON Y. LANDIS

• "How can I paint a man who will not sit for his picture?" This was the remark of John Henry Newman, who was associated with John Keble (1792-1866), the rector of Hursley, the author of the best-seller, *The Christian Year*. It was said that Keble was not a "leader," yet it was his Assize sermon, "National Apostasy," in 1833 that is generally regarded as the beginning of the Oxford Movement.

In that movement, in which Newman and E. B. Pusey participated, no one had more influence than the quiet Keble, who wrote powerfully from the country parish of Hursley. After Keble died a number of his friends raised funds for the establishment of a college at Oxford, named for him, open to sons of rural clergymen. In Westminster Abbey, that famous church in London which is also a national monument, there is a memorial for Keble.

The Christian Year is the outgrowth of the experience of a pastor who never ministered in a parish of more than 1,000 souls. Yet Coleridge was to call the rector the George Herbert of his day. Keble was a friend of Wordsworth who wrote of him:

> *Comfort have thou of thy merit,*
> *Kindly unassuming spirit.*
> *Careless of thy neighborhood*
> *Thou dost show thy pleasant face*
> *On the moor and in the wood,*
> *In the land there's not a place*
> *Howsoever mean it be,*
> *But 'tis good enough for thee.*

In the year 1827 there first appeared the work, *The Christian Year: Thoughts in verse for the Sunday and Holy Days throughout the Year*. It was published anonymously, and during the lifetime of Keble every subsequent edition was so brought out. He wrote *The Child's Christian Year* in 1841. By the time of the author's death in 1866 there had been printed 95 editions of *The Christian Year;* and by 1867, 109 editions of the work. Keble thought the year 1827 a time "of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness."

He opened his preface to his book of poems thus: "Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion; and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both. . . .

"The object of the present publication will be attained, if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book." In the year of Keble's death, the book of poems was selling at the rate of 110,000 copies a year, and untold numbers of persons in the English-speaking world used it as a companion to the Prayer Book.

Keble graduated from Corpus Christi College, Oxford University, in 1811. He was Fellow of Oriel College, 1811-23, and professor of poetry, 1831-41. He went to the village of Hursley, Hampshire, in 1836, and died there in 1866. During the years when Keble was both professor of poetry at Oxford, and country parson in Hampshire, he went from the University on horseback in order to perform his pastoral duties.

Keble was called to those pastoral duties by elemental forces within him. He wished literally to "wait" on the sick, and made himself available to them at all times. He wished to engage in practical social service. He wished to be an advisor of individuals in the tradition of the priestly function of the minister. He held a daily formal service. He even went back to an ancient custom and held a special service for laborers early in the morning on work-days. He attended meetings of agrarian agitators and of protesting laborers. In his parish of two villages, Keble encour-

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aged the building of new church structures in each. He carried on week-day religious education.

In the village Keble found his opportunity to study and to interpret nature, and to relate this learning to the spiritual good of the people. He was not interested in nature for its own sake, but always in its meaning for man. Like many another poet, Keble did not have a balanced view of nature. He did not linger with its cruelties, but thought that it sang of joy.

Keble wrote *The Christian Year* when it was widely held that the Christian Church was in a state of decay. He wished to write his series of poetic instructions so as to aid in instilling a new spirit in the institution to which he was dedicated.

This series of poems for each Sunday of the year and for special days is distinguished for:

1. A revelation of a love of nature and insight into nature's symbolism.
2. An indication of the personality of the poet, a man who sought the by-paths and country roads and shunned the publicity at the crowded places of men.
3. A feeling for all that centers in the life in a home.
4. A profound religious feeling that the author succeeds in transmitting to his readers.

Small wonder that with this combination of characteristics many English people put *The Christian Year* into the place where it became a companion to the Prayer Book and the Bible.

A few of these poems became hymns, but Keble is not known as a hymn writer. Keble wrote lyrical spiritual meditations, whereas Charles Wesley, for example, wrote hymns. In the current hymnal of The Methodist Church, surely a widely used book, one finds: "Sun of My Soul," "New Every Morning is the Love," "Blest are the Pure in Heart." The first two of these came, respectively, from Keble's poems in *The Christian Year*, for evening and morning. The third comes from his lines for "The Purification."

For the Fifth Sunday after Easter, Rogation Sunday (now also called Rural Life Sunday), Keble wrote in part:

Deep is the silence as of summer noon,
When a soft shower
Will trickle soon,
A gracious rain, freshening the weary bower—
O sweetly then far off is heard
The clear note of some lovely bird.

The lines for Evening begin with the following:

'Tis gone, that bright and orbed blaze,
Fast fading from our wistful gaze;
Yon mantling cloud has hid from sight
The last faint pulse of quivering light.

Suggested for the Fourth Sunday in Advent:

Of the bright things in earth and air
How little can the heart embrace!
Soft shades and gleaming lights are there—
I know it well but cannot trace.

Keble's rural symbolism is beautifully combined with the magnificent words associated with Christmas Day:

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on for ever:
"Glory to God on high, on earth be peace,
And love towards men of love—salvation and release."

On the Sixth Sunday After Epiphany, the reader finds, among other stanzas, this:

So have I seen some tender flower
Prized above all the vernal bower,
Sheltered beneath the coolest shade,
Embosomed in the greenest glade,
So frail a gem, it scarce can bear
The playful touch of evening air;
When hardier grown we love it less
And trust it from our sight, not needing our caress.

For Tuesday in Easter week, Keble wrote in part:

To the Snowdrop

Thou first-born of the year's delight,
Pride of the dewy glade,
In vernal green and virgin white,
Thy vestal robes, arrayed. . . .

* * *

The Christian Year is No. 690 in Everyman's Library, E. P. Dutton and Co., New York; in the regular edition, $1.25 a copy. It was first published in this edition in 1914.

• Please notify TOWN AND COUNTRY CHURCH of your change of address.

Our Prayer

Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us this and every day
To live more nearly as we pray.

—JOHN KEBLE

The 1956 Convocation

• The thirteenth National Convocation on the Church in Town and Country will be held this year at St. Louis, Missouri, October 16-18.

The Convocation is held annually under the auspices of The Department of Town and Country Church of the Division of Home Missions, National Council of the Churches of Christ in the U.S.A.

The conference brings together those most interested in the rural church for exchange of ideas on new techniques. They worship together, inspire and educate each other, and make plans and recommendations as they confront the rural community.

Ministers of town and country churches, church administrators, officers of rural community agencies, and all others who are interested in the town and country church are cordially invited to attend this year's Convocation.

The program of the 1956 Convocation and detailed information regarding registration and housing will be published in the September issue of TOWN AND COUNTRY CHURCH. Many of the denominational home mission boards will distribute programs.

Spring Prayers

We thank thee, O God, for the late spring rain which the earth yearned for. Now, the roots of seedlings are taking hold and the stems are reaching upward. Thou hast made the earth to sustain us. We thank thee and magnify thee. *Amen.*

O God, as the gentle rains fall from heaven keeping green all growing things, so water the tender plants of love and good will in our lives that they may grow to fullness. *Amen.*

—MARK RICH

"As Ye Sow, So Shall Ye Reap"*

JOHN C. MATTHEW

The earth produces of itself, first the blade, then the ear, then the full grain in the ear.
—(MARK 4:28)

We are all aware of the importance of good soil for good farming. Our standard of living is but a reflection of the quality of soil which we farm. When a farmer has rich soil it is almost inevitable that it will produce a fine crop in spite of poor farming practices. Just as rich soil is important for a good crop of corn so is a rich social soil important to the raising of a "good crop" of human beings.

Ideally, we are to grow into the fullness of the stature of Christ and into the image of God. We look forward to the day when God will reign supreme over man, but certainly we have fallen short of these ideal goals in many ways. The task which lies before us as rural people is to discover ways to revitalize the social soil of our communities just as agricultural scientists have found ways to bring worn out soil back to life and productivity.

Replace Elements

The first step in renewing the fertility of the land is to replace some of the basic elements that have been lost. It suggests to me that we need a similar renewal of the basic elements in our social soil. Although rural people are noted for their loyalty to Christ and the church, we are increasingly giving more attention to the material aspects of life. We have become more concerned about new cars, bigger barns, and fine homes than having the basic ingredients of faith, hope and love working in our lives. Our task is to align ourselves with the values of Christ and to put our personal relationship to God first. As we become mature, active Christians we become a part of the social soil in which others may thrive.

It is important that as rural church members we catch the significance of developing a social soil founded in Christ. A situation often evident in rural communities is dissension and disagreement over theological and ecclesiastical trivia by which Christianity becomes a disorganizing force, rather than the rallying point whereby all men may become brothers under God. Some churches work so hard at saving their own life that they lose it, just as a person becomes ingrown and selfish not knowing the joy of serving others.

Therefore, basic to the rejuvenation of the social soil is the individual's Christian maturity and the devotion with which the church serves the ever present needs of the total community.

Methods

Many practices are successful in maintaining the fertility of the soil, such as rotation systems and conservation practices which give stability to the earth and to the farming enterprise. In developing the social soil the family serves in much the same way to conserve and stabilize the moral and spiritual aspects of life in the face of the harsh realities of the outside world. Parents can be dedicated to no greater purpose than making our rural homes places of love, cooperation and solidarity where tender young plants may draw upon the nourishment and goodness which is found there. A family living under the admonitions of God will be an impenetrable protection for the rich values of the social soil which are vital to man if he is to become firmly established in the Christian life.

Often used by wise farmers to give a crop an extra start is a top dressing of plant food. In the social soil such an extra start may be provided through 4-H Club work or similar groups. Many miss the opportunity of taking part in these organizations which help them get off to a good start in life. The 4-H Club can be a very important factor in the social soil for boosting the physical and spiritual growth and understanding of rural and town boys and girls.

Living Important

But important as the 4-H projects may seem, the big 4-H project is the living of life. The relationship between the material and the spiritual in 4-H Club Work is beautifully expressed in the verse found in *Luke* 2:52, which reads: "And Jesus increased in wisdom and in stature, and in favor with God and man."

As individuals, as churches, as families, and as 4-H members, by the grace of God we have the opportunity to rejuvenate and enrich our social soil in rural America. The earth which has the proper fertility naturally produces of itself because God has deemed it so. Our social soil likewise will produce of itself when we are willing to work with God in helping to make it do so.

When we can say of the products of our social soil as did the farmer and his wife as they watched their children progress in church, school and 4-H Club work: "That's the best crop we ever raised," God will surely bless us in that day.

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* Originally prepared for *National 4-H News*, this sermon is published here in observance of Rural Life Sunday.

Rural Life Sunday, May 6, 1956

Rural Life Sunday will again be observed on Rogation Sunday, the fifth Sunday after Easter, May 6.

This year's order of service was prepared by Dr. Frederick W. Alden, Congregational-Christian Conference Minister of Concord, New Hampshire.

Copies may be obtained from your cooperating home mission board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies. Carriage extra on quantity orders.

Photo by Eva Luoma

Edwin Markham's Social and Religious Passion

BENSON Y. LANDIS

• One of the most widely discussed poems in America around the beginning of the 20th century was Edwin Markham's, "Man With the Hoe." It was published in the San Francisco *Examiner,* and for six months that newspaper published letters of comment. Later, H. L. Mencken was to call the poem the greatest ever written in America. The writings of Edwin Markham belong in this series of articles about poets with rural and religious accents. (For a good biographical sketch, and for many of Mr. Markham's works, see *Poems of Edwin Markham,* selected and arranged by Charles L. Wallis—New York, Harper and Brothers, 1950.)

Mr. Markham had seen a black and white reproduction of J. F. Millet's painting, "The Man With the Hoe," as published in Scribner's Magazine in 1886. He could not remove the picture from his mind—he could hear Christ crying out from the ruin of that man. He jotted down the first few lines. It is most interesting to note that the house in which the poem was begun is standing in San Jose, California, and is a memorial to the poet.

Some years after, when Mr. Markham was principal of the Observation School of the University of California at Oakland, he had the opportunity to see the original Millet painting on display at the home of Mrs. William Crocker of San Francisco. (The Crocker family still owns the famous painting, and loaned it several years ago to the Portland, Oregon, Art Museum, which displayed it when the National Convocation on the Church in Town and Country met there.)

The poet then completed the work begun years earlier, in the course of "three days of constant writing," Mr. Wallis records. Then for forty years Edwin Markham stressed his social gospel. He wrote poems on "The Toiler," "The Sower," "The Angelus," to re-emphasize his message.

Mr. Markham was writing not only about a man with a hoe in the fields of France. He thought also, he said, of the toiler with tuberculosis in a New York sweatshop, a man underground in a West Virginia mine, a man bowed down under his burden on a London street, or an abused boatman on the Volga.

Bowed with the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.

"The Man With the Hoe" was widely discussed in the rural communities of the Middle West, Lewis Atherton reports in his thorough social and economic history, *Main Street on The Middle Border.* Business men in small towns offered prizes for poetic replies to Edwin Markham. There were those who thought Markham unduly critical of the American way of life. They thought he was condemning an economic system that the Middlewest thought good. William Jennings Bryan started to lecture on the implications of the poem, but Mr. Atherton does not say what view the silver-tongued orator from the Platte took.

In Brookfield, Mo., the Congregational minister delivered a lecture in rebuttal to Edwin Markham, and it

is reported that the business men of the community attended. According to the unnamed pastor, any notion that the hoe could harm mankind was "un-American, degenerate, and unpatriotic." The man who had a hoe was a man with opportunity. The persons to be criticized were those who would not put their hands upon a handle. The toilers with the hoe, said the pastor, had become "our mightiest leaders."

Mr. Markham was a student of Lincoln and became one of the best interpreters of the Great Emancipator. He once wrote hurriedly a poem, "Lincoln, the Man of the People," which the poet Marguerite Wilkinson later called the best Lincoln poem ever written. And William Howard Taft selected Mr. Markham to read the poem at the dedication of the Lincoln Memorial in Washington in 1932. Mr. Taft thought Markham's lines were the best of 250 poems he considered.

Markham was a man of deep religious faith. He was greatly influenced by Emanuel Swedenborg, whose writings were carefully read. He had faith in man and in social reform. He lived to see many reforms enacted into law after he wrote passionate poems advocating courses of action.

One section of Mr. Wallis' selections is called "The Divine Strategy," and another, "The Nail-Torn God." A poem entitled "One Place to Kneel," concludes:

Leave us Love's altar, leave his bread and wine
Yes, leave a husht place where our souls can feel
The touch of God—one place where we can kneel.

Another, "The Divine Strategy," reads in full:

No soul can be forever banned,
Eternally bereft,
Whoever falls from God's right hand
Is caught into his left.

A poem entitled, "One Music," concluded:

And so, perhaps, high over worm and clod
There is an unimaginable good.
Where all the wars and discords of the soul
Make one still music in the heart of God.

A brief one called "Christus," reads in full:

Why does he make our hearts so strangely still,
Why stands he forth so stately and so tall?
Because he has no self to serve, no will
That does not seek the welfare of the all.

Once Edwin Markham wrote: "I am tired of the battling city and her devastating roar." In another poem came the specific answer: "Give the green rafters and the quiet hills. . . ."

A Slow Reader

• The Sarah Carpenter Memorial Library of Hinesburg, Vermont, recently reported the return of the leather-bound "Essay on the Life of George Washington." The book was borrowed in 1862. At two cents a day, the borrower would have to pay a $650 fine. The book was written by Aaron Bancroft and published in 1807.

Central's Rural Baptist Church of the Year

• The first of a series of annual awards to be given to outstanding rural Baptist churches was made by Central Baptist Theological Seminary, Kansas City, Kansas, at their Rural Church Emphasis Week banquet. The First Baptist Church of Kearney, Missouri, was the recipient of a beautiful plaque in recognition of its achievements.

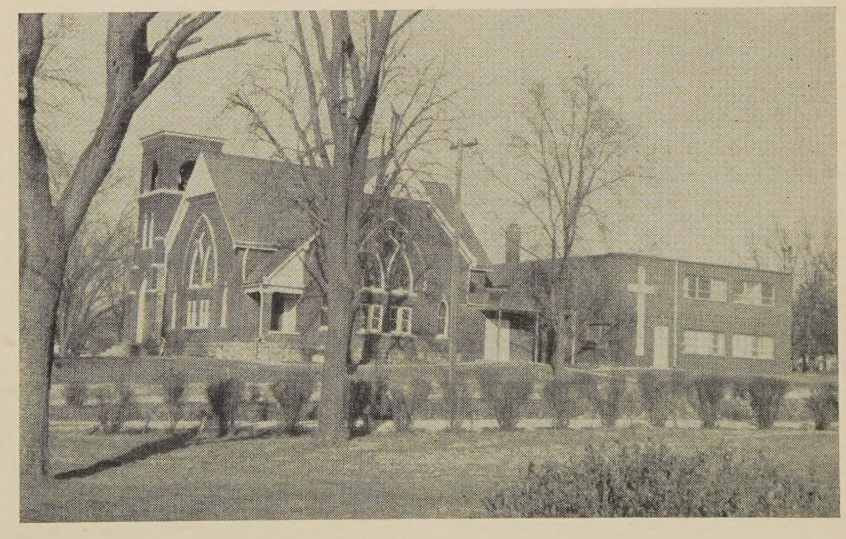
This event culminated the planning of many months. The Award Committee began work a year ago. A grading standard was agreed upon and sent to religious leaders throughout the area. It was felt that for the first year the churches to be considered must be within approximately 150 miles of Kansas City. Numerous nominations were made. Each was carefully considered and a personal visit was made to screen the churches with the highest scores.

The Kearney Baptist Church scored the highest number of points based on an exact grading schedule. This schedule included Organization, Buildings and Equipment, Worship, Christian Education, Stewardship, Community Outreach, Evangelism, Missions, Pastoral Ministry, and Fellowship and Recreation.

The Kearney Baptist Church is 99 years old this year. The Reverend Glenn E. Muncy is the pastor.

The plaque is a bronze scroll on a walnut shield and reads:

RURAL BAPTIST CHURCH
OF THE YEAR
1956
FIRST BAPTIST CHURCH
KEARNEY, MISSOURI
by
Central Baptist
Theological Seminary



First Baptist Church, Kearney, Mo.

"Can We Solve the Farm Problem?"

• Despite twenty billion dollars spent by the federal government in the past two decades for agricultural aid, our farm problems have not been solved and some of our current measures aimed at their solution are self-defeating and socially undesirable although others are constructive and useful. The existing program is an outgrowth of depression and war and must be revised and adapted to present and future conditions if it is to deal effectively with the compelling farm problems that face us.

These are among the major findings of a study and policy report entitled "Can We Solve the Farm Problem: An Analysis of Federal Aid to Agriculture," issued by the Twentieth Century Fund, 330 West Forty-Second Street, New York 36, N. Y. (Price, $5.00) The study itself was carried out by Murray R. Benedict, Professor of Agricultural Economics, Giannini Foundation of Agricultural Economics, University of California. Policy recommendations which accompany the study were made by a distinguished committee of economists, farm leaders and others.

On the touchy subject of price-support programs that result in government accumulation of large stocks of farm products, the Fund's policy committee says:

> Whether through government action or individually or collectively, farmers will eventually find it necessary to adjust their output to amounts the markets will absorb at prices they are willing to accept. Government accumulation of stocks, with no longer-term objective than that of taking them off the farmers' hands, cannot be continued for very long. Such a program is self-defeating as well as socially undesirable. Stocks of that kind are not actually disposed of; they pile up, creating pressures like water behind a dam. Eventually something must give, and the result is likely to be a full-scale breakdown of the price structure for the commodity. In the meantime, heavy costs for storage are incurred, deterioration takes place and farm resources are used for purposes that are useless or worse.

Research findings by Professor Benedict indicate that programs for stabilization of prices and farm income in recent years have been running at the rate of over $300 million a year; and he estimates that the government now owns or has commitments on more than $7 billion worth of farm commodities.

In his factual analysis of present-day farm conditions, Professor Benedict finds:

> The agricultural legislation of the war years and most of that since has been of the "antidepression" type, though used principally as a means of maintaining a wartime level of prosperity for farmers. The fear of a return to 1930 conditions has continued strong, but the principal objective of much of the recent legislation has been the maintenance of high levels of demand and price rather than the prevention of serious depression. . . .
>
> The time seems now to have arrived when we must, whether we wish it or not, look ahead and try to develop a farm program suited to conditions that do not reflect either the extreme anemia of the depression years or the robust demand of the 1940s.

There must be, says the author of the new Fund report, new thinking in terms of current—not past—problems and a more realistic adjustment between supply and demand.

Offering guidance on the direction the needed adjustments must take, the Committee on Agricultural Policy says:

> Most of the adjustments needed are not uniform but instead should vary from farm to farm, depending on the particular situation. They can best be brought about through full use of the vast reservoir of managerial ability that exists in the farmers of the United States. Such action, participated in by millions of farmers, brought about many of the great shifts and readjustments of the past: the shift out of wheat, beef cattle and sheep in the New England area; the development of the great dairy and livestock industries of the Middle West; and the grain and specialty—crop industries of the Plains area and the Far West. Farmers, through their individual action, brought into use mechanized agriculture, hybrid corn, improved breeds of livestock, and many other new developments.
>
> When large and general adjustments need to be made quickly, government can and should step in with both aid and guidance. Here, planned and standardized types of adjustment have a place during the period in which the change is being made but are not likely to be satisfactory as something to live with permanently. Of this type are the cutbacks in wheat acreage and production that are usually needed after any great war, the adjustments to a major change in technology and demand such as that now facing the butter industry, and the kinds of adjustment long needed in the older cotton areas which were occurring too slowly until the government stepped in with assistance and leadership designed to help bring them about.

At a New Hampshire Church

ALLAN J. COLLINS*

• If someone, someday, asks me to recount the most satisfactory experience of my life as a conservationist, almost certainly I shall hark back to the graduation exercises at Union (population 400), N. H. There, Helen Abbott and Florence Gerrish teach eight grades in a little, two-room schoolhouse and this is really their story. I was but an eyewitness to what I shall always consider a beacon light on conservation's own road to Damascus.

The tiny, white church that serves as a public auditorium was overflowing when I arrived. I am sure half the town was there. Seating myself with a work unit conservationist and a soil surveyor I began to get a glimmering as to why SCS had been invited. The hall was alive with conservation displays—soil profiles, posters, tree samples, photos, animal track models, and drawings—all done with the flamboyant abandon of young hands and minds. And conservation sprang alive in the program.

A hush settled over the audience, including the well-scrubbed and glowing youngsters, with the first soft notes from the organ. Then a choral group of women—school mothers I learned later—arose and sang the first of a number of remarkable songs interspersed throughout the ceremony—songs of the soil, of the forest, the waters, and wildlife. Tunes from some ancient hymnal, lyrics of their own devising.

The minister spoke and the strong, heady poetry of the Bible rolled across the rafters, speaking Man's love of the land, his devotion and infidelities to it through the ages.

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* State conservationist, Soil Conservation Service, Durham, N. H.

The school superintendent followed uit, in his own manner and outlook.

Now all eyes turned to the children in their moment of glory in the proceedings. Each in turn took the loor and I could hardly believe my ars. We heard about soil, water, nimal life, and forests. A twelve-ear-old delivered as fine a history f the U. S. Soil Conservation Service s I've ever heard. We heard too bout the Fish and Wildlife Service, he Forest Service, and State agencies nd what they were doing for con-ervation.

Another twelve-year-old spoke on he life of Dr. Hugh Hammond Ben-ett, father of soil conservation. nother discussed the life of Gifford inchot, pioneer of modern forestry. little fellow went to the model nimal tracks, identified them, told s all about the species and how they tted into the local wildlife conser-ation scheme.

As I listened to the clear, childish oices, ringing with sincerity, how I ished that all my associate conser-ationists scattered across our broad and could have been there to feel he thrill of new inspiration for the ask that still stretches over the hori-on. I am certain that they, like the CS-men present, would have limpsed once again the ideal that rew us into this strange and wonder-ul calling.

A few more of the remarkable ongs, then the diplomas, and the raduation exercises ended. But the nemory will live on forever, as far s I'm concerned.

Of course we know some of the ackground of this unique event. oth Mrs. Abbott and Mrs. Gerrish ave twice attended the annual ummer conservation workshops at ost River Camp. This admirable roject of the Society for the Pro-ection of New Hampshire Forests as frequently called on SCS and ther agency specialists for guidance n the 1,000-acre "classroom" at oodstock.

But the two teachers had taken nore back to their school than their onservation instructors ever hoped or. Their own ingenuity must be redited with their success in introducing resource-appreciation into practically every branch of the curriculum.

—Reprinted from *Soil Conservation*, February, 1956

Small-Plot Gardening

• "Organic Gardening" is often described as an attempt to create and maintain organic matter in soils—some of which have been lost through the years. "Organic gardening" was practiced before the advent of chemical fertilizers and has never been abandoned in some parts of the world.

My own plot of ground is "semi-rustic," and has only a minimum amount of sunlight. It is also small, so I have emphasized herbs and greens, of which I have a small supply the year round, even in the climate near New York City. I attribute my results in part to the organic method.

I use two of the various methods of organic gardening—composting of leaves and grass cuttings and sheet composting or the placing of organic matter as a mulch on the rows between vegetables. I pile up alternate layers of, say, leaves and earth (the latter thin) until I have a pile about ten feet by four, about four feet in height. After several turnings I get pure humus in about a year. Usually, the leaves attract sufficient earthworms to aid the process. Mine is a slow method because I live where I cannot readily secure manure. If I could, I would combine manure and leaves and grass cuttings, and surely get pure humus in six months at the most. The process goes on rapidly in the warm months, and practically ceases in winter.

The humus is made available to the garden in several ways. It may be put directly into rows before seeds are planted. It may be spread on the land at any time. It may be placed between plants in rows, or used as a sort of side dressing and worked gradually with the hoe into the top soil.

For mulching between rows of vegetables I have used many things —salt hay (available by the bale), tobacco stems, saw dust, excelsior, shavings, straw, grass cuttings. On flower beds, there is nothing better than peat moss, which seems to be a bit too acid for vegetables. Some of the things I mention above for mulching are also on the acid side, e.g., saw dust. But a little sprinkling of ground limestone will correct that tendency. When mulching, it is important to do it quite literally, and leave the mulch on top of the land rather than working it into the soil too rapidly. The mulch usually attracts earthworms, which aid the process of disintegration, after which more new mulch is simply added.

The beauty of mulching is that it has a three-fold effect. First, to a traveling church bureaucrat, it keeps down weeds, if it is thick enough. Second, it conserves moisture, and this is especially important in the dry years. Third, as mentioned, it provides food for earthworms, which, according to Charles Darwin and numerous others, are of benefit to man and earth.

Mulching, apparently, does not work with all vegetables, e.g. onions, or sweet corn. One may use other methods of providing organic matter for these crops. Organic matter is especially important for root vegetables in my locality. I have seen soil on which no beets would grow restored by organic matter so that a good yield is now secured.

There is no disagreement over the statement that organic matter is needed by our soils and is good for earth and society. Most farmers who emphasize organic matter also use chemical fertilizers; others do not, contending that chemicals burn up organic matter too rapidly, giving the soil a sort of a shot in the arm. The personal experiments of gardeners, even on small plots of land, will be of significance in the controversy. I have found that organic gardening is a good method for what was relatively poor land, and I have enjoyed participating in what appeals to me as consistent with the natural order.

—Benson Y. Landis

There's A Future in the Rural Church's Educational Program

WILLIAM G. JAMISON

• Christian education workers who have had experience and training in the educational program of the rural church show optimism toward the rural church's meeting high standards in Christian education. Their urban brethren do not show this optimism. These points of view were brought out in a recent study made by the writer in graduate work at the University of Colorado as he devised a questionnaire to be used by local churches in evaluating their own Christian education programs.

A jury was selected by workers for the Board of Christian education of the Presbyterian Church, U.S.A. The judges consisted of 66 directors of Christian education, field workers, field directors, seminary professors, and assistant pastors in Christian education. They were asked to determine the scoring on the proposed evaluating questionnaire. The eighteen jurymen who had professional experience in rural churches gave the rural church greater credit for being able to meet high standards.

The creation of the evaluation questionnaire was conducted in this manner: The 66 judges were asked to determine the scoring on 156 statements to be used in the final evaluation instrument. It was known that the statements were not equally important, and that the scoring would vary according to the degree to which the judges felt they were important. Sample statements are: "Church school conducts regular training program as in-service training"; "All workers have access to *The International Journal of Religious Education*"; "Sunday church school has an adopted, itemized budget"; etc.

The judges also had to record their scores in four columns for different classifications of churches: large urban, small urban, large rural, and small rural. This was done because there was doubt as to whether the scoring should remain the same for all types of churches or if it should differ. The judges decided that it should differ.

The judges selected scores ranging from "0" to "5" with "5" meaning "very important." Thus, if a judge felt that an item were very important as a standard to be met in a large urban church, he placed a "5" in the column pertaining to the large urban church. He might place a "4" in the next column for the small urban church, and so on.

The table below shows clearly that those with experience in the rural church differed from those without rural church experience in their ratings of the four classifications of churches, but differed most widely in judging the rural church's ability to meet the standards of Christian education.

The average of scores which jurymen with rural church experience indicated in the small rural church classification was 3.95, while those without such experience registered an average of 3.44, a difference of .51. A difference between large urban churches is shown, but it is only .15.

It would appear that individuals who have actually worked in rural churches see more opportunities in them than is generally recognized. It has often been the tendency on the part of church leaders, particularly those in Christian education, to pay closer attention to urban and suburban churches and their needs to the neglect of the rural church. Perhaps more attention should be turned to the specific problems of the rural church.

To denominational Christian education field directors and field workers this has special significance. Because more than half of the nation's churches are rural and because of the optimism of the leaders reporting in this study, it is reasonable to suggest that denominational field workers should spend at least fifty per cent of their time in assisting rural church education programs. However, urban churches, with their more specialized professional as well as informed lay leadership and because of distance factors, are apt to demand more of the services of such workers. The curse of great distances between rural churches and the smaller size of groups of Christian educational leaders found in rural churches (though this representation may reflect a larger proportion of the total church membership than is found in urban churches) often leads field workers to prefer to work with urban groups where greater numbers of leaders are met in shorter time intervals. This leads to economy of time and energy, but inasmuch as the rural church remains as the chief producer of urban church membership, it would seem that this is false economy.

Most of all, the optimism of these leaders should hearten the rural pastor. The eighteen professional Christian education leaders felt that, in spite of the rural church's shortage of space and equipment, it has characteristics which lend readily toward the building of effective Christian education programs. The essence of Christian education is the nurture of Christian personalities holding deep faiths, a process not necessarily dependent upon buildings, equipment, and specialized training.

Averages of Responses of Jurymen

Jurymen	*Number*	*Large Urban*	*Small Urban*	*Large Rural*	*Small Rural*
With rural experience	18	4.37	4.23	4.09	3.95
Without rural experience	48	4.22	3.91	3.74	3.44
All jurymen	66	4.26	4.00	3.84	3.58

• Honour's not well lost for anything. You can't replace it. . . .

—A. S. M. HUTCHINSON from *If Winter Comes*

From Mapleton, Minnesota

The United Church of Mapleton, Minnesota (Baptist and Congregational) prepared an attractive Year Book for its Annual Meeting, which contains reports of each committee's work for the year 1955. Excerpts from the "Annual Report of the Minister," the Rev. J. E. Dahlen, are given here:

"This has been an eventful year. . . . We are proud of our Sunday church school which is well organized and has a loyal group of teachers and officers. . . . Attendance at Divine Worship averaged 189 for the 52 weeks of the year. The six Lenten study sessions had an average attendance of 75, and there were over 200 present for the annual Good Friday service. . . . The week-day school, which is a new experiment, had an enrollment of 35. This is conducted as a membership training class, dealing with the meaning of the Christian life and church membership, and emphasizing the essential beliefs of the Christian faith.

"Since our last annual meeting, there have been 37 additions to our church membership, 5 weddings, 12 baptisms and 22 funerals.

"As the reports of our financial secretary and the treasurers indicate, this has been an exceptionally good year financially, with $31,105.61 added to the building fund and $12,167.37 collected for the local budget expenses, making the total receipts for 1955 $43,272.98.

"In the cooperative work of Protestantism, in this area and elsewhere, a minister is expected to participate in activities beyond the call of his parish. One of these includes assisting the Mankato Ministerial Association by conducting a number of programs over radio station KTOE. . . ."

For some time the people of the United Church have felt that their present facilities were not adequate for their growing program. In 1953, land was bought for a new church. As an aid in raising money for the building program, the following prayer was distributed among church families, who were asked to read it at each evening meal during the period of the "Canvass":

Canvass Prayer

Almighty God, our Heavenly Father, who desires that thy children shall worship thee regularly and work for the spread of thy Kingdom faithfully, help us to be obedient to thy will in our endeavor to carry to completion the building program of the United Church in Mapleton. May we feel our oneness in thee in doing this great work. Grant that our gifts may meet the needs before us and that they may be expressions of the joy of being thy children and members of thy church. May the success of our canvass awaken in us a sense of true stewardship that we may use our money wisely to thy glory and honor. This we pray through Jesus Christ our Lord, through whom thou hast blessed us in greater abundance than we can desire or merit. *Amen.*

Council of the Southern Mountains

Communities and local school boards in the mountain counties comprising the Appalachian South were urged to "proceed with integration in the public schools in 1956." These were the exact words of a resolution passed by the entire assembly at the 44th Annual Conference of the Council of the Southern Mountains, meeting at Gatlinburg, Tennessee, and later adopted by the board as the official stand of the Council. This statement was released to the press by P. F. Ayer, Executive Secretary, at the Council headquarters in Berea, Kentucky.

This resolution was only one of the highlights of the conference which was developed around the topic: "Equality of opportunity for health, for education, and for a higher standard of living in the Appalachian South." It was based on the theory that experimentation with the whole complex process of integration might be made with more hope of immediate success in the mountain counties where the problem is the same in principle but is less acute in numbers of people involved.

Integration was recognized as being but one of the hopeful steps toward the achievement of equality of opportunity in the three areas of health, education, and standard of living. Acting under the general conference theme of "Complete Coverage," which referred to the united approach of every individual and agency to current problems, the conference reaffirmed its belief in the basic Christian nature of all of these interrelated social efforts. The publication of a health study of the whole mountain region, the allocation of scholarship money for nurses' training, the granting of aid to a rural dental project, the announcement of a plan of health education of the masses through movie trailers, the outline of a plan to hold two health workshops or clinics for professional and lay health leaders, the appointment of committee chairmen for 1956 in the areas of finance, publications, economic development, education, health, recreation, spiritual life, and youth, the adoption of a budget of $26,664 for 1956, the re-employment of a full-time itinerant recreation worker, the announcement of the continuation of the Smith College recreation interne project, plans for a Council youth program on school and college campuses in 1956, and plans for regional interim meetings of the Council were among the many steps taken by the general conference and later confirmed by the board.

"Cross" Brands CROP Gifts

A herd of cattle and horses carrying the brand of the Cross roams the grasslands of Montana. By fall round-up time the owners of the "Cross brand," the Christian Rural Overseas Program, will have the animals slaughtered and packed for shipment to the needy in Europe and Asia.

The animals are donated by Montana ranchers who branded them with the CROP marking. CROP is the food collection program of Church World Service, international relief and rehabilitation agency of the National Council of Churches.

BOOK REVIEWS

The Minister's Consultation Clinic. Edited by Simon Doniger. Channel Press, Inc. Great Neck, N. Y. 1955. $3.95.

Since 1950 the magazine *Pastoral Psychology* has carried a monthly feature entitled "The Consultation Clinic." Each month questions received from pastors are put to a panel of authorities who provide brief and helpful answers. This feature has been followed with interest and profit by many pastors.

Dr. Doniger has edited into one volume a selection of "typical" questions presented to the "Clinic" along with the answers provided by noted authorities. To see the names of Hiltner, Menniger, Dicks, Burkhart, Oates, and others inspires confidence in the reliability and helpfulness of the answers. I personally found many of the statements by less well-known persons of equal value.

As Dr. Doniger points out in his helpful introduction, this book is not intended to be a substitute for a systematic volume on the subject of pastoral counselling. Such volumes are already in print. This volume has certain special values for the pastor.

First, the material is clearly and helpfully arranged. Dr. Doniger's introduction is exceedingly helpful in outlining the purpose and particular usefulness of each of the four main sections. Each section is introduced by a detailed table of contents which lists the subjects under consideration and the names and positions of the authorities providing answers. In all cases the material is clearly identified and both questions and answers are clearly phrased.

Secondly, this clarity of arrangement makes the book easy to use. The busy pastor can turn quickly to find answers to his most pressing problems. It is not a book that needs to be read at one sitting, but it can be read a little at a time. (Which is the way most busy pastors must do their reading!)

Thirdly, the pastor can begin reading at the point of his own greatest interest or concern. If he is puzzled by the problem of "finding time" for counselling or wants specific help in setting up a counselling program, he can begin with Section One. If, on the other hand, he is troubled by the apparent conflict between psychological theories and Christian theology, he can turn directly to Section Two. Or, if his problem is to see his role as counsellor in relation to his total ministry, he may begin with Section Three. And, if his immediate concern is to find guidance for a specific counselling situation, he may turn to Section Four, the longest section in the book, (more than 100 pages) for specific suggestions.

Only two brief references (pp. 171 and 197) deal directly with the role of the rural pastor as counsellor. At the same time, this book deserves a wide reading among ministers in town and country. For some it will provide a helpful introduction to the field of pastoral counselling. For others it will throw new light on problems already considered. For all it will prove a useful and helpful resource book for use in an increasingly fruitful counselling ministry. It may even encourage some to subscribe to the valuable little magazine in which the material originally appeared.

—James D. Glasse
Yale Divinity School

New Frontiers of Rural America. By Margery W. Steer. Public Affairs Press, Washington, D. C. 1956. $1.

"That the city has a disruptive influence on these two supremely important character builders, the home and the community, is well known. The large urban industrial center is a monument to the machine and not to man. Broadly speaking, it is essentially impersonal, mechanical, competitive, whereas the home and small community are personal, human, cooperative."

Thus Mrs. Steer, who is a homemaker on a Northeastern Ohio farm, proclaims her ideas concerning rural life. She thinks, along with Arthur Morgan, Ralph Borsodi and many others, that the home, the small community, decentralized economic life, the region, are all on the side of things that matter most to the person and his spiritual welfare.

Through eleven chapters, much is made of the values to be found in the productive homestead. There are also clear and direct discussions of consumer cooperation, in which Mrs. Steer is a believer, the local school, the role of the newspaper, and related matters.

In one chapter, "The College as a Resource," Mrs. Steer tells about activities during the past ten years during which Hiram College has taken a special interest in the problems of the people in a seven-county area nearby.

Mrs. Steer writes stimulating and wise words out of her convictions. This is a book packed with ideas which lay people and ministers in the churches may well ponder if they wish to encourage participation in the processes of community life.

—Benson Y. Landis

The Gift is Rich. By E. Russell Carter. Friendship Press, New York. 1955. Cloth bound, $2.00; Paper cover, $1.25.

With inimitable gaiety and wit and with genuine appreciation of Indian people, Russell Carter tells how much our present society owes to the American Indian. Irrigation and soil conservation were Indian practices on this continent before the first European arrived. We can thank the Indian for such common American foods as lima beans, corn, peanuts, potatoes, tomatoes, alligator pears, and pumpkins.

In the realm of politics, the Iroquois Federation was a forerunner of our federal system of government. An Indian physician, Dr. Charles A. Eastman, pioneered in stressing pure air, pure water, and pure food as the basis of health. He was one of the first to see the close relationship between spiritual health and physical well being. Many of our present medicines came to us by way of the Indian—quinine, cascara, ipecac, cocaine, oil of wintergreen, arnica, and petroleum jelly. Our country is crisscrossed by railroads and highways which follow old Indian trails.

States, towns, cities, and rivers from coast to coast bear witness to our Indian background with names such as Dakota, Utah, Massachusetts, Peoria, Wheeling, and Arkansas.

Mr. Carter points out "parallels in the Indian religions and the Christian faith which serve and should continue to serve as marvelous bridges over which the Indian people find a passage with a new and meaningful faith," such as the creation stories, dependence on prayer, and a spiritual approach to all of life.

The Gift is Rich looks back over the years to measure the extent of America's debt to the Indian. But it also weighs the role of Indian Americans in contemporary life. Indian artist, Richard West, teacher at Baptist Bacone College in Oklahoma, is giving fresh expression to such subjects as Christ in Gethsemane, the Last Supper, the Madonna and Child, using Indian models and Indian backgrounds.

Mention is made of Episcopal Vine Deloria, Presbyterian Esau Joseph and Roe Lewis, Robert Chaat of the Reformed Church in America and other Christian Indian ministers, whose leadership is enriching Protestant church life today.

Mr. Carter closes his book with these words: "Today America stands as the debtor to a people poor in things but rich in spirit. It is a debt payable only through a spirit of gratitude and acceptance extended to the Indian people who have so greatly enriched life as we know it today, and who continue, in their own way and to the full extent of their ability, to give to contemporary American life."

—Alice Maloney

Within Two Worlds. By David M. Cory. Friendship Press, New York. 1955. $2.00 cloth bound; $1.25, paper.

"The Indian today is inescapably surrounded by a culture that is predominantly that of the white man, and adjustment is necessary if he is to reclaim his rightful place as an individual happily integrated in his own world. . . . He must find new ways to earn, side by side with his fellow citizens of white, Negro, and Oriental strains, his share of all the material and spiritual goods that our continental community affords."

So writes David Cory, author of *Within Two Worlds,* who has had long experience with Mohawk Indian members of the Cuyler Presbyterian Church in Brooklyn and contacts with Indians of many other tribes throughout the country. Dr. Cory fits the present flight of Indian Americans into its historic framework. He describes the conflict of Indian and white interests in the early days of exploration and white settlement, the wars and forced migrations of Indians from their homelands to territory not yet coveted by white men, and the establishment of Indian reservations which served to segregate Indians from other Americans and to perpetuate their rural economy and culture in the midst of an American society rapidly becoming industrialized. He presents the problems which inevitably arose—the pressure of an increasing Indian population on the more or less rigid resources of reservation land; the consequent poverty, substandard health, limited education and cultural advantages; the largely undeveloped leadership potential because so many decisions were made for the Indians rather than by them; the pervading atmosphere of frustration, discouragement, and social disorganization.

The mood of Dr. Cory's book is not one of discouragement, however. He illustrates the essential vitality of Indian people by describing what they are now doing to help themselves to a better way of life. He tells how Indians are organizing to find markets for their native handicrafts. The comfortable standard of living which the Menominees have developed from timber resources is mentioned, as is the very contemporary story of uranium on Indian land in New Mexico and Arizona.

Considerable space is devoted to the thrilling story of Christian missions among Indian Americans. Evangelizing the Indians was the starting point of home missions for many denominations. Protestant missionary Titans like Baptist Almon C. Bacone, Presbyterian Marcus Whitman, Congregational Stephen Riggs, and Methodist Jason Lee brought the Gospel of Jesus Christ to Indian people, and with it a ministry of health and education. Dr. Cory brings the story of Indian missions up to date with brief sketches of contemporary missions and the rise of an indigenous leadership:

"The Indian has always been deeply spiritual, seeking peace and comfort in the rituals and ceremonies he felt would bring him closer to the Great Spirit. . . .God has spoken to him through the Christian mission and continues to speak in our generation. . . . Whether on or off the reservation the church has new tasks and challenges to accept in its ministry to Indian Americans. . . . It will meet the needs of mid-century Indian Americans as they stand within two worlds—one foot on the ground of an ancient culture and the other on the shifting sands of a rapidly changing civilization. 'The Church's one foundation is Jesus Christ her Lord,' and on this solid rock underlying the old and the new cultures the Indian and his fellow Americans can safely take their stand in an inclusive fellowship."

—Alice Maloney

Full Prosperity for Agriculture, Conference on Economic Progress, 1001 Connecticut Avenue, N.W., Washington 6, D. C., 1955. 50c.

If you are looking for a refreshingly new analysis of the American farm problem and a refreshingly optimistic prognosis as to what can be achieved in the way of prosperity for a family farm agriculture, your money and your time will be well spent on this pamphlet.

This is a controversial document which denies some of the most widely spread theses of the present hour regarding the nature and solution of the farm problem. Its author is Dr. Leon Keyserling, former chairman of President Truman's Council of Economic Advisors. It is not, however, a political partisan pamphlet. Dr. Keyserling analyzes and criti-

cizes faults and fallacies of the pre-1952 Democratic farm program quite as objectively as he does the program of the present administration. Curiously, some of the same people who have hurled the charge of "gloom and doom" at critics of the deteriorating farm economy, condemn this pamphlet for being too optimistic.

In place of the customary approach via the discussion of "surplus commodities," Keyserling opens with a look at hungry people:

"If the 8 million multiple and single-person families in the U. S. with incomes under $2,000 before taxes were brought up to a moderate standard of diet and nutrition, the additional annual consumption of farm products would approach the average annual size of 'surplus' production during the past three years."

The author contends, and cites startling figures to prove, that agriculture has done rather surprisingly well in tailoring production to demand. Annual rates of surplus production have frequently been less than the rates of "surplus" plant capacity and "surplus" manpower in industry.

He explains the existence of a farm depression in the midst of general prosperity as basically due to the fact that "the gains in economic thought and action in other areas of the economy are not being applied with appropriate variations to agriculture itself."

Moving on from analysis to recommendations, the study proposes programs for expanded domestic and export consumption, production policy established in line with long-range consumption targets, a program of land conservation and prudent food reserves, income goals at levels which represent parity of income and living standards for family farmers, reduction of farm poverty and strengthening of the family farm, aid to low income farmers who desire to shift from agriculture to more satisfying and remunerative employment.

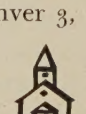
The most strikingly original concept in this pamphlet is the proposal for a National Prosperity Budget for Agriculture. In essence this suggests the establishment of a program of inter-related goals, projected at least to 1960 designed to advance the previously mentioned recommendations toward fulfillment, with all aspects of this farm prosperity budget carefully related to our national full employment goals. In short, Keyserling is proposing an agricultural version of the full employment concept which underlay the Employment Act of 1946.

A concluding quotation well reflects the constructive and optimistic tone of the pamphlet:

"It would be foolish to say that we can muddle through without a rounded approach. Agriculture is in a muddle now. In the economy as a whole, we have made much progress toward prosperity without a war. But agriculture has gotten into the doldrums after World War I and again after World War II, relieved only by the impact of 'small wars.' This is not inevitable. In other areas, our efforts toward stability and growth have been marked by enterprise, imagination, and considerable success. This is because privately and publicly we have acted affirmatively and worked together under freedom. Agriculture also needs intelligent action under our free institutions.

"If we would guide by the light of reason we must let our minds be bold, in dealing with our most serious domestic economic problem. We have it within our power to provide an abundant supply of farm products for all Americans, to attain and perpetuate an expanding full employment environment in which agriculture should and can share, to reach that parity of income for agriculture whose merits none would deny, and to use a part of our productive abundance to enlarge the strength and cement the mutual friendship of the free world. If our efforts and our vision measure up to our native capacities and resources, these goals will be achieved."

—Shirley E. Greene
Director of Education
National Farmers Union
Denver 3, Colorado



Grundtvig Bibliography

Grundtvig. By Hal Koch, professor of Church History in the University of Copenhagen. Translated from the Danish with Introduction and Notes, by Llewellyn Jones. Antioch Press. 1952.

The first book-length study of Grundtvig to be published in America. It considers not only Grundtvig's theology but his educational contributions and the aesthetics of his poetry. Copious notes explain all Danish allusions that might puzzle a non-Dane.

Danish Rebel: A Study of N.F.S. Grundtvig. By Johannes Knudsen, ex-president of Grand View College, now guest professor at Chicago Lutheran Seminary. Muhlenburg Press. 1955. Selected bibliography of works in English and Danish.

More emphasis on Grundtvig's theology and church views than the above, and less on the development of the folk high school.

N.F.S. Grundtvig: An American Study. By Ernest D. Nielsen, President, Grand View College, Des Moines, Iowa. Preface by J. Christian Bay. Bibliography of works in English and Danish. Augustana Book Concern. 1955.

Less emphasis on biography and more on the growth of Grundtvig's theological and philosophical thought seen through the unifying frame of Grundtvig's "absolute belief in spirit."

The lagging enthusiasm for public worship by many persons in this generation may be explained by the fact that they have often left church services without feeling that they have been in the presence of God, and without finding an answer to their personal needs. Norman Cousins says of the church that "it has become one of the values we fight for instead of a force in itself. It is not regarded as the working source of wisdom and strength, but as a factor, a respected possession, a shelter for conscience."

—G. Ernest Thomas in *Spiritual Life in the New Testament* (Fleming H. Revell Co.).